F2556

TWO SERMONS.

THE FIRST,

Shewing the *Mischiefs* of

ANARCHY.

THE SECOND,

The Mischiefs of SEDITION.

AND BOTH OF THEM,

The Mischiefs and Treasons

OF

CONVENTICLES.

PREACHED

At the ASSIZES held for the County of *SUFFOLK*, *Ann.* 168$\frac{2}{3}$.

AND PUBLISHED

At the request of *THO. WALDEGRAVE*, Esq; High Sheriff of the said County.

By *NATH. BISBIE*, D. D.

LONDON,

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187+14 (G.U.66.(1))

To the Worſhipful

THOMAS WALDEGRAVE

of *SMALBRIDGE*,

In the County of *SUFFOLK*, Eſq;

High Sheriff of the ſaid County, and one of His Majeſties Deputy Lieutenants for the County of *Eſſex*, and the ſaid County of *Suffolk*.

I *Read in* Plutarch *of a* φιλαλέξανδρος *and a* φιλοβασιλεύς, *of one that was a great lover of* Alexander, *as he was a brave accompliſh'd man; and of another that was a lover of him as he was his true and lawful Soveraign: And without doubt to have a Prince both Good and Vertuous, Heroick and Magnanimous; Obliging to Subjects, Dreadful to Enemies; Victorious at home and abroad, inſomuch that by his Goodneſs and Vertue he deſerves the Title of being* Great, *it muſt be the Pride and Honour of us all: But if here we ſtick, and view not Majeſty as well as good-*

neſs; *if we conſider not his Power and his Place as well as his Merit and Deſert, we may be* φιλαλέξανδροι *lovers of* Alexander, *but no* φιλοβασιλῆς *lovers of the King; and in truth no more qualifi'd to be Subjects, than was* Phœnix *and* Prothytes *when they would have enfranchis'd and Commonwealth'd the* Thebans; *than* Demetrius *and* Nicanor *when they would have ſet up* Amyntas *againſt him; than* Caſſander *and* Jolla *when waiting upon his Cup, they would have adminiſtred poyſon to him. But,*

Sir, It is Your Character (Craterum cum Hephæſtione) *ſo to love your King, as to be an admirer and aſſerter both of His Perſon and His Power, and with Heart and Hand equally to engage for both; A Loyalty, juſtly challenging æmulation as well as commendation, and which, in ſpight of all the Apoſtates of the age, is every mans great and bounden duty, as well as known to be Your firm and open practice; and how far the County hath been influenc'd thereby, and the tide ſtemm'd even (when the raging flouds of a new found loyalty had almoſt waſh'd the old away) the preſent change of affairs may eaſily diſcover. Its enough for me that honeſt diſcourſes might be vented*

under

under You, and not threatned with the Pillory; that I could aſſert my Princes right, and not be told that my little learning had made me mad, or that my greater Loyalty (which is but my juſt tribute) had hurried me on to be a betrayer of my Religion: Wherefore if what here I offer, happen to be too hot for the age, and therefore cenſur'd; be pleas'd to blame Your ſelf for calling me, firſt to the Pulpit, and now to the Preſs; for reſolv'd I was, from the time you preſs'd me into your Service, and made me one of your retinue, to keep pace in daring Loyalty as near as I could unto your ſelf; and ſhall ever ſtudy to abound in that vertue, as knowing, the more Loyal the more Chriſtian, and far better qualified to be

Long-Melford, Suff.
Sept. 9. 1683.

Your truly devoted Servant
and Chaplain,

NATH. BISBIE.

Copy

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The Miſchiefs of Anarchy:
OR, A
SERMON
Preached at the
ASSIZES
HELD AT
BURY St. *EDMUNDS*,
For the County of
SUFFOLK,
March 13. 1682.

At the requeſt of *THO. WALDEGRAVE*, Eſq;
High Sheriff of the ſaid County,
Mr Juſtice *WINDHAM*
Being Judge there.

By *Nath. Bisbie*, D. D.

LONDON,
Printed for *Walter Kettilby*, 1684.

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JUDGES xvii. 6.

In those days there was no King in Israel, but every man did that which was right in his own eyes.

That which brings on my Text, and gives it its rise, is this,

The man Micah *had an house of Gods, and made an* Ephod *and* Teraphim, *and consecrated one of his Sons, who became his Priest.*

THE *Jewish* Rabbins long ago have observed, That there were three Crowns indispensably requisite to make a Nation happy; כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת The Crown of the Judge, the Crown of the Priest, and the Crown of the King: that of the Judge, for the Peace and Happiness of the State; that of the Priest, for the Welfare and Establishment of the Church; that of the King, for the Prosperity and Flourishing both of Priest and Judge, of Church and State. And the *Grecians* have luckily lighted upon an Etymology for the same, Βασιλεὺς *quasi* βάσις τῦ λαῦ, as if he were the People's only basis and support; pinning them up, and keeping them together, that they drop not into a confusion like a tottering Wall, whose

 foundation

foundation is ſunk and gone. For if there be no Magiſtrate (no King) אִישׁ אֶת רֵעֵהוּ חַיִּים בָּלָעוּ one man will eat up another alive, the rich will oppreſs the poor, and the poor devour the rich, every one bidding battle and defiance to their Neighbour, till they have turned our Cities into Dens, and our Villages into Foreſts for Wolves and Tigers to inhabit; Creatures, leſs ravenous and much more orderly in themſelves, than unruly Man (that ravenous Creature Man) when let looſe into the World, and without a King to govern Him. This the *Jews* full well experienced; for *in thoſe Days when there was no King in Iſrael* (and it ſeemeth there had been ſuch days there, as well as here) *every man did that which was right in his own eyes.*

We may call this the Crown-Text, a Text Royal; not only tacitly adjuſting the right of Kings, but openly ſhewing the grand inconveniences and miſchiefs that ariſe from want of their Inſpection and Government. We may talk of Arrows by day, and of Peſtilences by night (of waſting and conſuming judgments) judgments! that leave not one ſtone upon another, but turn Cities of men into Golgothas and places of Sculls; Fruitful and Pleaſant Vineyards into barren and naked Wilderneſſes for the *Oſtrich* and the *Owl* to dwell in; but of all the fatal boding Calamities that ever happened to a Nation, or indeed can, there is not (nor ever was) any like that of Anarchy: for if there be no King, every man will play *Rex*, and be a Lord of Miſrule, and do whatſoever his Luſts, his Intereſts and Paſſions (which are always prone to be wild and extravagant) ſhall ſay, will be good for him to do. So that we have the Commonwealth of *Iſrael*,

1. Labouring

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1. Labouring under great and manifold Disorders; *Every man did that which was right in his own eyes.*
2. We have the true Reason and Cause of those Disorders; *In those days there was no King in Israel.* Look we,

1. Into the Disorders that then, and at that time infected and infested the Land; *Every man did that which was right in his own eyes*: הַיָּשָׁר בְּעֵינָיו what seemed right and good to him, from יָשַׁר *rectum esse vel videri*: To him, and in his own eyes good; but bad, stark naught in themselves and in the eyes of God; so bad, that (as at that time there was no King in *Israel*, so) if there had been no God in Heaven, they could not have been much worse. And let but men (I mean the generality of men, the πολλοὶ, the rude and ungovernable Multitude) once arrive at that which they call Liberty and Freedom, to do what pleaseth them and what seemeth good in their eyes; and the Land (within as few Days perhaps as it was with *Noahs* flood) will be overrun with an Inundation and Deluge of Impiety, Injustice, Villany. We shall be nothing but Teagues and Toryes, Banditti and enleagued Borderers; no Society or Company of Men, but an Herd of Wolves and of Bears; a Band and Fraternity of Schismatical Furies, Atheistical Debochees, Bloody and inhumane Cannibals; Legion will be the Name, the Prince of the Air the General, and the House divided against it self our Rendezvouze and Castle. And if our eyes be our own, we may take the truth of what is offered from the *Jews* before us; they were all *for that which was right in their own eyes*, and what

was that? but to make themſelves Idols and to Conſecrate their own Prieſts; to ſpoil Houſes of their Goods, and Women of their Chaſtity; to cut poor innocent mens Throats, and to depopulate as well as deflower a Nation; *Iſrael* no longer, but a *Bethaven* and a *Babel*; a Stage of wickedneſs, and a Theatre of Confuſion. The Landskip whereof cannot be over-pleaſing to the Spectator; and yet to do right unto my Text, it will be requiſite to make a further enquiry

1. Into the nature of the Diſorders;
2. Into the number of the Offenders.

1. Into the Nature of the Diſorders; all Monſtrous, Horrid, Prodigious: *There were no ſuch deeds done or ſeen from the day that the Children of Iſrael came up out of the Land of Egypt, unto thoſe Days* (Chap. 19. 30.) Put all the provocations that had any where happened in the Wilderneſs together, add to them the many prevarications that had been acted in the time of *Joſhua*, and no ſuch Crimes (none ſo lewdly vile) had ever all that while been perpetrated, as in thoſe days when there was no King in *Iſrael*. Would you have a Catalogue of them? *Then hear O Heavens, and be aſtoniſhed O Earth!* Schiſm and Idolatry (thoſe curſed abominations) begin them; Sacriledge and Theft follow; then marches Whoredom, Rape, Adultery; after theſe, Murder, Bloodſhed, Civil War; then Parents kill their Children, and Children their Parents; one part of the Land riſeth up againſt the other; Tribe ſetteth againſt Tribe, City againſt City, all embroiled (and eagerly concerned) to undo, deſtroy and root out

out each other. Such lewdneſs in *Iſrael*, and ſo generally, ſo warmly purſu'd (as you may ſee in this, and the enſuing Chapters to the end of the *Interregnum*) that Hell it ſelf with all her black inhabitants in ſo ſhort a time could not well be ſuppoſed to have outdone them: *Sine Rege, ſine Lege, ſine Fide*; without King, without Law, without Religion. Loth I am to make *England* the after-ſcene, or to run a parallel of her diſorders with thoſe of *Iſraels*; for though in our late Anarchy we were as bad as any (as the *Jews* themſelves, even in thoſe days when there was no King; nay, as in thoſe days when they Crucified and Murdered their King) yet *Cham* was accurſed for expoſing his Parents nakedneſs; and I had rather you ſhould make the *Jews* your ſpectacle, and from them and their miſcarriages, learn to be more Loyal, and henceforth to love a King (your King) the better. But to make up the meaſure of their iniquity, we muſt conſider

2. The Number of the Offenders; *Every man did that which was right in his own eyes.* Some (no queſtion) there were who had not bowed their knee to *Baal*, that even in thoſe days did, and would do what was right in Gods eyes and not in their own; and were as good as others could then be bad: But as for the generality of the land, they were utterly corrupted; *Ephraim*, *Dan*, *Manaſſeh*; *Ephraim* in the midſt, *Dan* and the men of *Gibeah* in the two ends thereof; ſo that this [*every man*] is expreſſive of the greateſt part; for not only the more looſe and profane, but the more preciſe and religious too were thus wickedly given; not only thieving *Dan* and adulterous *Gibeah*, but devout *Micah*, the young man his Prieſt, the

269 the old Saint his mother; every one of theſe did *what was right in their own eyes*; which brings on my Text (three times in this, and the enſuing Chapters ſet down, but in this firſt and) upon occaſion of this *Micah*'s ſelf-inſtituted Place and Worſhip; for *The man Micah had an houſe of Gods, and made an Ephod and Teraphim, and conſecrated one of his Sons, who became his Prieſt.* Where we have the whole of his iniquity diſplayed; and if we will but take in what was ſaid of him in the preceding verſe, that he had before this a *Graven* and a *Molten Image* by him for the ſaid Houſe (which according to *Grotius* was an Altar with other the Utenſils thereunto belonging) we have then all the prime and chief furniture of the Tabernacle, that was by God himſelf appointed for the Service thereof: and yet it was an evil,

1. That he had an houſe of Gods; אלהים (the word is altogether Plural, but uſed moſtly Singular) an houſe of God, a *Bethel*, a ſeparate place of his own ſetting up: *Ædiculam ſive capellam*, as ſome interpret it, a Chappel of eaſe, a Religious place of his own, diſtinct and ſeparate from that of publick aſſignation at *Shiloh*, whereunto all were bound to reſort. Neither can this interpretation be quarrelled, provided you will but conſider that place in the Twelfth Chapter of *Deuteronomy*, which is the firſt place, (if I be not miſtaken,) wherein this phraſe of *Every mans doing right in his own eyes*, is uſed, *You ſhall not do after the things which we do here this day, every man what is right in his own eyes*, (that is, worſhip where, and in what place you pleaſe, as hitherto hath been done in the Wilderneſs) *but when you go over Jordan, and dwell in the Land which the Lord your*

God

God ſhall give you to inherit, then there ſhall be a place which the Lord your God ſhall chooſe to cauſe his name to dwell there, thither ſhall you go: So that *Micah*'s Houſe, and *Micah*'s Separation, was one of thoſe Evils that then peſtered the Land. Nay, for the palliation of this Evil, and to make the Service (therein performed) look more innocent, and more like the Service of the Tabernacle, 970.

2. *He made him an Ephod.* Now an *Ephod* was a Sacerdotal Garment, proper for the Tabernacle and the uſe of the High Prieſt, never to be uſed but in Divine Worſhip and at the moſt ſolemn ſervices of the Tabernacle. A Garment deſigned by *Micah*, that the Prieſt of his Houſe might every way be clad like one of Gods Prieſts; and appear not only Grave and Sacred in his Habit, but as *Jure divino*, like as the very beſt of thoſe, who were of Gods nomination and appointment. Moſt evident it is, that when the *Danites* went up to ſurpriſe *Laiſh* (Chap. 18. 5, 14.) they conſulted this *Ephod*; and that too, with as much Veneration and Devotion, as if it had been the very *Ephod* of the Sanctuary, which had the *Urim* and the *Thummim*, and from whence (as from between the *Cherubims*) God was pleaſed to give forth his Anſwers. He had alſo,

3. His *Teraphim.* What this *Teraphim* was, whether *loquens imago*, a blearing bleating Image, craftily ſet at work by the Incantations and Charms of the Knaviſh Prieſt its Familiar, to give out its Myſterious Oracles and Unintelligible Anſwers to the over-credulous unwary Multitude; or whether an Aſtrological Engine ſhaped and figured like unto the *Cherubims* of the Tabernacle, to diſcover the Planetary Motions and Aſpects of the Heavens

(whereby

(whereby a Gueſs and Prediction was to be made of things that were to come) is not much to our preſent concern: Certain it is, they were uſed לְרַעַת עֲתִידוֹת for the foretelling of future Events, and in all probability deſigned to Cap and Supply not only the want of the *Urim* and the *Thummim*, but the very *Cherubinical* voice it ſelf, which was confined to, and went along with the eſtabliſhed Prieſthood. The word it ſelf is uſed in a good, as well as in a bad ſence; particularly *Hoſ.* 3. 4. it being there threatned as a judgment upon *Iſrael*, that they ſhould abide many days without a King, and without a Sacrifice, and without an *Ephod*, and without a *Teraphim*. *But this alſo became an evil to him*, for ſo it is recorded among other his evil deeds, *that he made him a Teraphim.* The laſt thing mentioned of him is,

4. That he conſecrated for himſelf a Prieſt; his own Son firſt, (one neither of *Aarons* Lineage nor of his Tribe) willing that any one ſhould be his Prieſt, rather than not have one of his own; afterwards (for the more Solemnity of the thing, and to ſeem more Conformable to the Divine inſtitution) a *Levite*; one in Holy Orders, but of the meaneſt rank, and no leſs irregular and unlawful than the former, it being permitted to none to take the Prieſts Office upon them, but who were Deſcendents of *Aaron*: though indeed not much matter who it be, nor how dreſſed, nor if at all conſecrated, provided he will but uſurp the Prieſthood and give out his Edicts to the Brotherhood of the Gild, as his inſpired brain and the home-made *Teraphim* ſhall dictate to him. I know there are ſome, that make this *Micah*'s Religion to be perfect Idolatry, and downright Apoſtaſie from the Religion that Almighty God

God by his Servant *Moses* had eſtabliſhed among the *Iſraelites*; but if ſo, what made him ſo fond of the Ephod, the Altar, the Cherub, the Levite, and every thing elſe that did but ſo much as Ape the religion of the Tabernacle? Nay, what made him ſo joyful that he had got one of Gods Levites to be his Prieſts? or to make ſo many applications to the true God as he did? for my part I do (and thereunto I am obliged by *Vatablus*, *Grotius* and many others, to) think that he was *veri Dei cultor*, a worſhipper of the True God, though (Puritan like) in a ſeparate way; inſomuch, that howbeit he might have a tincture of Idolatry in his worſhip, yet it was a fault in him, and a very great one too, that he had ſet up an houſe of his own; and therein an Ephod, an Altar, a Teraphim, a Prieſt in contradiction to the Tabernacle, the Ephod, the Altar, the Cherubims, and the eſtabliſhed Prieſts of God. In ſhort, a Will-worſhip, ἐθελοθρησκεία, a ſelf-pleaſing devotion; a ſeparate houſe, a ſeparate Prieſt, a ſeparate Religion (howbeit of the ſame God) from the regular national eſtabliſhment. A thing very pleaſing to man! and ſo pleaſing, that if left unto himſelf, becauſe there is no King to reſtrain him, every man will think himſelf as good as *Micah*, and ſet up an houſe and a Prieſt of his own, and there do whatſoever ſhall ſeem right in his own eyes. Thus it fared of old with *Iſrael*, and thus of late with *England*; for no ſooner began we to grow mad, and to bethink our ſelves of no King, but immediately (as if Hell it ſelf had broke looſe) all the worm-eaten exploded hereſies, from the very days of Chriſt, began to make head again; and there came upon the ſtage a revived rabble of *Gnoſticks*, *Arrians*, *Macedonians*, *Novatians*,

473 *ans, Enthusiasts,* and whatever else seemed right to any; every one calling (as it seemed good to them) for their own Priest, and their own house; till not a Mountain, not a Grove, not a City, scarce a street but had an house, a God, a Priest of their own. And if we do but consider how some men of late (good friends, no doubt, to *Micah*) to give ease to tender Consciences would have eased us of our religion; and out of kindness to a little uncouth Protestantism to come into the Church, would have thrust out the Reformation (nay Christianity it self) out of the Church, we may say, it was well for us then, that we also had a King. Doubtless a most sad complaint and account of things! But it leads me from the mischiefs and disorders that happened in those days,

2. To the Cause thereof; *there was no King,* no מלך

1. None of Regal Soveraign authority to superintend and command the rest.

2. None of inferiour Jurisdiction and government, that had resolution and courage (suitable to the power they were invested with) either to see the Laws executed, or the Offenders thereof punished: the want of which (as well as of the other) will soon fill a land with all manner of disorders, and run it into Ataxy and confusion. Their misery was

1. That they had no King; no מלך none of Superiour Soveraign authority to superintend, over-aw and set the rest at work. Now this מלך denotes a government

1. In

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1. In its nature Monarchical;
2. In its authority Soveraign;
3. In its continuance Hereditary. All which conveniencies and advantages were wanting at that time in the government of *Israel* (as shall more at large be made to appear out of the history of those days;) from the want of which, those evils (so much complained on) came upon them. And if I make these three particulars out, I shall settle the thing, what their מלך was to be; and what indeed they wanted, when they were so unhappy as to have no מלך, no King.

1. It supposeth a government truly Monarchical. It hath been concluded by many, That these words [of having no King] bear a particular regard to the first forty years that the Children of *Israel* had been in possession of the Promised land from the death of *Joshua*; the one part whereof, was under the government (as some say) of the surviving Elders, which came into the land with *Joshua*; as others say, under the Sanedrim or Senate of Elders as they were at first established by *Moses*, and afterwards renewed by the people. The other part under *Othniel* their Judge, to whom though usually the whole forty years be ascribed, yet it is certain that many of them were past and gone afore ever he took the office of a Judge upon him (*ch.* 3. 8.); and it is no less certain, that the abuse done to the *Levites* Concubine (which is one of the last recited Villanies committed in those days) was acted in the time of *Phineas* the High Priest (*ch.* 20. 28.), who came into that office upon the death of *Eleazar* about the death of *Joshua*, and continued in it (as Chronologers com-

575 compute) all the years ascribed to *Othniel*, dying with or about the same time as *Othniel* did. However *in those days there was no King*; Elders there were (as you have heard) of the Tribes, and every Elder (as some conceive) governing his own Tribe; There were moreover the Elders of the Sanedrim superintending and governing the whole Nation of the *Israelites*; Nay, as for part of those days, there was a Judge among them; and yet great oppression, frequent disorders, and all occasioned by the want of a King. Which shews, That neither Aristocracy nor Democracy, the Rule of the Nobles, nor the Rule of the People (be it by themselves or their Representatives) was able of it self, or indeed capable to secure them from confusion, impiety, oppression. And therefore you shall find them endeavouring, and upon all occasions labouring after a King; calling first to *Gideon*, Do thou King us (*ch.*8.22.); afterwards to *Samuel*, to make them a King (*1 Sam.* 8.5.) And its observable, that the nearer they approached to this kind of government, the better they were; but if at any time the Judge dy'd (who was instead of a King,) or the government came to be devolv'd upon their Sanedrim, all things presently went to confusion, and they reinforc'd to chuse them a new Judge. And thus it is recorded of them in general (*ch.*2.18,19.) That *when the Lord raised them up Judges, the Lord was with the Judge, and delivered them out of the hand of their enemies:* but *if the Judge dy'd, then it came to pass, that they returned and corrupted themselves more than their fathers had done.* And in particular, thus it was when *Othniel* dy'd (*ch.*3.12.), thus when *Ehud* dy'd (*ch.*4.1.), thus when *Deborah* dy'd (*ch.*6.1.) thus when *Gideon* dy'd (*ch.*8.33.), and thus, and

almost

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almoſt always thus to the end of the whole government of the Judges: which argues, that the nearer the advance is made to Kingſhip, the nearer people get to Order and good Government; and the further any ſtand off, ſtill the worſe, and every day worſe; for when there was not ſo much as a Judge among them, they fell not only into ſin but into ſlavery. So it happned in the *Interregnum* between *Joſhua* and *Othniel*, they were oppreſſed by *Cuſhan* eight years (*ch.*3.8.), by *Eglon* upon the death of *Othniel* eighteen years (*ch.* 3.14.), by *Jabin* upon the death of *Ehud* twenty years (*ch.*4.2.), by *Midian* upon the death of *Deborah* ſeven years (*ch.*6.1.), by *Ammon* upon the death of *Jair* eighteen years (*ch.*10.8.), by the *Philiſtines* upon the death of *Abdon* forty years (*ch.*13.1.), In all an hundred and eleven years; ſlavery enough (if people would be taught any thing) to convince them of the neceſſity of a King and Kingly government, as likewiſe of the defects, imperfections, calamities of all other rule, though it be that of a Senate or a Sanedrim.

2. A King ſuppoſeth a power Soveraign; One of a Supreme and indefeiſable authority; Superiour to all, to the very Senate and Sanedrim: To whom the appeal muſt lye, and from whom the final and decretory Sentence muſt come; accountable to none but to God, who is the King of Kings, and the laſt Judge of men, though in Conſcience oblig'd to do no evil himſelf, nor to ſuffer others to do it; as knowing that he muſt one day account to the God who firſt made him a man, and then gave him his authority. A perſon (I ſay) of ſuperiour and uncontrollable authority, for otherwiſe he is not Supreme, and no better than one of the Judges of the land;

577 land; for the Judge was the Leader, the Prime and Principal of the rest, had the chief honour and conduct, but always subservient to, and controllable by the Sanedrim; which bred mighty delays, huge inconveniencies, many and lasting confusions: whereupon being wearied and tired out by the defects of that kind of government, they say to *Samuel*, *Give us a King*; and to *Gideon*, *Be thou a King* (a Sovereign) *to us*, who by an inherent supercommanding authority may in times of necessity and danger not only silence the Faction of Tribes, but the heat of Senators; for they also may be faulty, as in the case of *Korah*, where no less than two hundred and fifty Princes of the Assembly rose up against *Moses* (*Num.* 16.2.). Nay, probably this was the reason why they said to *Samuel*, *Give us a King like other Nations* (1 *Sam.* 8.5.); not as if they were desirous to be tyrannized over, or made slaves as other nations too too often were; that's a thing they were resolved to venture rather than endure the known mischiefs and barbarisms, that the jealousies, delays, factions, of the Demagogues and men of renown in the Sanedrim used to expose them unto. And what if the Prince should be personally wanton, by nature cruel, upon experience covetous, designing, seeking his own and his family concerns, and thereupon pervert justice, take illegal occasions to oppress and revenge? Nay, what if *Naboth*'s Vineyard be to be had, or the Vessels of the Temple to be rifled, or religion it self to be altered? If these doings are so criminal, so outrageous, so formidable, when confined to one, what will they be when they are the espoused Sentiments of many? nay, made their interests and acted in all the corners and quarters of the land? Put the case as

bad

bad as you can; and what if this be the manner of the King (as *Samuel* tells the people, 1 *Sam.* 8.11.) That *he will take your ſons, and appoint them for himſelf, for his chariots and his horſemen*; and *ſet them to ear his corn, and to make his inſtruments of war?* and what if *he take your fields, your vineyards, and your oliveyards, and give them to his officers and Servants?* This is the worſt that the very worſt of them will do: But put the caſe that this be done; yet if there be a *Decemviri* as at *Rome*; if thirty Tyrants, as at *Athens*; if two hundred and fifty, as in the Aſſembly of the *Iſraelites*: Theſe may all (and every one of them) be as bad, as laſcivious, as covetous, as oppreſſive, as deſigning as that One; and ſo the Tyranny, oppreſſion, impiety be much greater and more ſpreading, but not ſo eaſily cur'd, nor ſo well endur'd. I am apt to think, that if our late Calamities (which laſted not full twenty years) were well reflected upon, there would be found more Tyranny to have been exerciſed, more outrages to have been committed, more injuſtice to have been done by the Aſſemblers and Senators of theſe days, than ever there can be found among all our Kings ſince we have had a Monarchy, or (what's altogether the ſame) ſince we have been a Nation.

3. A King ſuppoſeth one Hereditary; a King with an Heir and known Succeſſor at hand to ſtep into his place as ſoon as ever he himſelf is gone. Hence the *Iſraelites* (full ſenſible of the want of ſuch a King) call unto *Gideon*, *rule thou over us, thou and thy ſon, and thy ſons ſon*, (*ch.* 8.22.) profering thereby an entail and inheritance; and intimating, that they ſhould never be well, nor out of danger, till they had a King; not a Judge (for ſo *Gideon* was, and had done

579 done as great and as valiant things as ever any Judge had done,) but a King; and a King, with Off-ſpring and Progeny to ſucceed and to rule without any *interregnums* or new choice, which had too too often proved factious and tedious, and moſtly fatal. Thus the looſneſs of *Laiſh* was aſcribed to this inconvenience, there was no Magiſtrate, יורש עצר no heir of reſtraint, no certain and apparent Succeſſor to the Throne (*ch.*18.17.) And indeed *interregnums* are always pregnant of miſchief and of miſery; never any of them hapned in *Iſrael* (and yet happen they did, and ever will, where there is not a certain Heir to ſucceed) but they brought along with them all manner of Confuſion and Oppreſſion: which very thing made the *Iſraelites* ſo eager to have a King with Poſterity and Succeſſion attending; never happening till King *David's* time, and from the reign of *Solomon* (his Son and Succeſſor) never put by as to *Judah* from the Primogeniture and right Heir. This is a moſt certain truth, that none illegitimately born could inherit, *Thou ſhalt not inherit in our fathers houſe*, (ſay the *Gibeonites* concerning *Jephtha*, *ch.* 11. 2.) *for thou art the ſon of a ſtrange woman*: but if legitimate and firſt born of the family, there was no proſcription (no Bill of Excluſion) to be made; nothing being ever accounted more horrid and vile among the *Iſraelites* than to ſnarl, diſturb, interrupt or diſplace the Inheritance. Nay, though there had been more wives in the caſe (the wrong loved, and the right hated) yet the firſt-born of the hated was to have the Inheritance; *the right of the firſt-born is his*, (*Deut.*21.17.) So that to ſet limits to the Monarch, or to minorate and depreſs him in his Prerogative, Supremacy, Succeſſion, is to rob *Iſrael* of

of her King; and in truth to put no difference between a King and an Elder of the Sanedrim, or at the beſt, between a King and an ordinary Judge, put on and off according to the humor and inſolence of every deſigning, prevailing Faction. Certainly it is not a Purple Robe, nor a Reed put into the hand, that will make *Iſrael* a King; the *Jews* ſo ſerved our Saviour, and withal *bowed the Knee* unto him, ſaying, *Hail King of the Jews*: but (ſays the Text) *they firſt ſtripped him, and then they mocked him*: and in ſooth if Kings come once to be ſtript of their own Robes (I mean their *Jura regni*, their Preheminences, Regalities, Dignities, whereby they come to be Kings and to excell others) I cannot ſee but they are worthily made the People's ſcorn; and though Princely clad, yet no better than a Suppoſititious *Perkin*, or a bare King of Clouts. Nay, I cannot ſee, but that if King *Adonibezek* (notwithſtanding his eight Kings proſtrated and captivated by him) be himſelf to be bound and ſhackled at the will, and by the Votes of his Subjects, He muſt be adjudged to be himſelf enſlav'd, and as far (in reality) from being a King in *Iſrael*'s ſence, as thoſe very Captivated Kings were, *who lay gathering their Meat under his Table with their Thumbs and their Toes cut off.* But to end this; The *Rabbins* have a ſaying, that there were three things enjoyned the *Iſraelites* (whilſt they were in the Wilderneſs) to be performed by them when they entred into *Canaan*; לְמָחוֹת זִכְרוֹ שֶׁל עֲמָלֵק וּלְמַנּוֹת לָהֶם מֶלֶךְ וְלִבְנוֹת לָהֶם בֵּית הַמִּקְדָּשׁ to root out the memory of *Amalek*, to chooſe them a King, and to build them an Houſe for a Sanctuary; the firſt whereof (if they had proceeded regularly, as *Scickard* upon *Maimonides* obſerves) was to chooſe

them a King. Its true they displeased *Samuel* in doing it (1 *Sam.* 8. 6.); nay, God tells them, that by so doing *they had rejected him also*, (vers. 7.); from which and other like places the Rota-brained Republican takes an occasion to Blaspheme God and the King, and to decry their Government as if it were not only Tyrannical but Antitheocratical; and yet God promised *Abraham* (soon after that he promised him the Land) *that Kings should come out of his Loins* (Gen. 17. 6.); and by prediction from *Jacob*, *that the Scepter should not depart from Judah till Shiloh came*, Gen. 49. 10. and as they were going to the Land, he informed them what manner of King they were to choose, when they came thither (*Deut.* 17. 15.); Yea, and when choice was made of *Saul*, God owned him, and promised blessings along with him, provided they would but fear God and walk in his ways (1 *Sam.* 12. 14.); nay, the Scripture brands all the Malecontents and those who refused to congratulate his Choice, for Sons of *Belial* (1 Sam. 10. 27.). So that if the *Israelites* offended in asking a King, it was *in formâ non jure petendi*, in the manner of asking, and not in the thing it self: either because they did it in a Seditious Tumultuating manner, affecting Innovation in the Government as some do conceive; or in an affrontive way to *Samuel* their present Judge, as others imagine; or to a wrong and evil design, hoping thereby to make an alteration in the established Religion of the Land, as a third sort think. All which were not only evil in themselves, but very culpable, and justly provoked God to say, that *He would give them a King in his Anger*: however the desiring or having a King was not evil in it self; for God gave them one upon their request, and when

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when that Perſon was dead, he appointed them another (even *David*, a man after his own heart;) and under that kind of Government he continued them ſo long as he continued them in *Canaan*. Which intimates, that the having a King in *Iſrael* (מֶלֶךְ one of a Soveraign power, with a יוֹרֵשׁ עָצֵר with an Heir of reſtraint at his back) was one of the bleſſings of the Land of *Canaan*; and the moſt proper Government that a Nation can wiſh for or have, which endeavours after a peaceable and happy ſettlement. Judges will not do alone; neither *Joſhua* nor the *High Prieſt* muſt preſume too far; nay, the Sanedrim it ſelf muſt be modeſt and humble; theſe and every one of theſe in their proper Spheres may help on the bleſſing, but to make a Nation perfectly happy (*Canaan* like) God muſt give them a King. For though he had often changed their Government before, from Captains to Judges, from Judges to Prieſts, yet having once given them a King, he there reſts; as having brought all to perfection, and never changed any more. Which argues, that Kings are not only Divine, but the beſt if not the only means to maintain the peace, and to propagate the welfare of a Nation. And ſo we paſs from the firſt cauſe of thoſe miſchiefs that befel the *Iſraelites*, they had no מֶלֶךְ no King; unto the Second, and that was,

2. Becauſe the Magiſtrates and Judges (who then had the Rule) neglected their office, and neither ſuppreſſed ſin, nor puniſhed the offender, which was all one as if they had had no King in *Iſrael*. It is ſaid of the inhabitants of *Laiſh* (afterwards *Dan*) *that they lived careleſs, and after the manner of the*

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Zidonians; in Luſt and Luxury, in Vice and Idleneſs, in Idolatry and Prophaneneſs; and the reaſon given for it is (*Chap.* 18. 7.) that *there was no Magiſtrate in the Land to put them to ſhame in any thing*: Magiſtrates there were, but none that would enforce the Laws, or proſecute the offenders; none that would reſtrain them in their Vices, or be (as the *Apoſtle* phraſeth it) *a terror to evil doers*. The very caſe of the *Iſraelites* before us, for Magiſtrates they had, as the *Jewiſh* Writers themſelves confeſs; but withal ſo backward and tardy in acting like Magiſtrates, as if they had been afraid to be Gods Deputies; ſo ſhy of executing the Laws, as if (like *Draco*'s) they had been wrote in blood; and again ſo fearful of puniſhing, as if the whipping a *Micah* had been the Martyring a Saint; whereas Magiſtrates ought not to prevaricate in their office. St. *Paul* expreſly tells them, *they muſt not bear the Sword in vain*; not hold it in their hands as if it were a bare Scepter of ornament for themſelves, but uſe it as a Sword *to be a revenger, and to execute wrath upon them that do evil*. Neither ought the wholſom precept of Charity and forgiveneſs (which our bleſſed Saviour ſo often, and ſo earneſtly inculcates) enervate, much leſs evacuate this power; for it doth not hinder Parents from chaſtiſing their offending Children, nor Maſters from correcting their rebellious Servants; this were to licentiate Diſobedience, and to give a toleration to Diſorder. Suffer but this, and the Parent ſhall not rule his Child, nor the Maſter his Servant, no more than the Prince his Subject; nay, ſuffer but this, and the Child will ſoon make his Parent paſs through the fire for him to *Moloch*; the Servant will ſoon bore the ears of his

his Maſter; and the Subject get into the Throne of his Soveraign, and be a thouſand times more inſolent than He. Let but this immunity be proclaimed as a voice from Heaven, and the world will ſoon be in flames about our ears. *The children of God will fall in Love with the daughters of Men, and the daughters of Men* as ſoon produce a race of *ſtrong and mighty Giants*; (a Crew of ſtubborn, wilful, diſobedient men) ſo mighty, that neither Reaſon ſhall perſwade, Kindneſs oblige, nor Government hold; *Men of renown and famous in their Generations* (ſuch as *Korah*, *Dathan*, and their accomplices were ſaid to be); Giants *Non tam corporum mole, quam latrociniis & graſſandi libidine*, Mighty not ſo much in bulk as in Will, not in body as in Humour; Mighty by their Stubbornneſs and Faction, by their Wickedneſs and Villany, to overthrow and confound a Nation. Wherefore let me perſwade you (You who are the preſent Guard of our Country; the eyes to find out, and the hands to puniſh Offenders) that as you have a King Enthron'd, ſo you would uſe your endeavours (as in Duty and Conſcience you are bound) to keep and preſerve him on his Throne. Let not the mighty Giants nor their *Weavers-beams* ſcare you; think not that *Dan* and *Benjamin* (the Raviſhers of Women, and the Riflers of Houſes) are our only Malefactors; but let *Ephraim* and his Idols, *Micah* and his Houſe of Gods be alike enquired into, and puniſhed; Practices ſuiting only Anarchy, and the worſt of Days when there is no King! and therefore ſince we have a King, let theſe practices (I pray you) have an end, that it may not be ſaid of us that we live as we did, or indeed as if there were, or rather as if we would have it ſo, that there ſhould

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be no King in *Israel*. There will be a *Micah* if there be no King; and therefore if there be a King, there ought to be no *Micah*, nor no House of his in *Israel*. And here (that I may not seem Splenetick, nor too much exasperated against a sort of Men under the name of Malefactors, when Religion is in the case; but rather do the duty of a good *Levite* as becomes the Establishment) be pleased to consider with me,

1. That *Micah*'s House and Religion is an Evil in the Land;

2. That it is an Evil to be enquired into by the King and the Judges of the Land;

3. That when no care is taken thereof, it is usually the Mother Evil of the Land. But I know before I proceed, that I shall be accounted (for what I have to say) no friend to the Religion now on foot called *Protestantism*; however I am sure, that I am serving the Church of *England*, nay, disserving the Church of *Rome*, as much as if I were unreeving the *Conclave*, or pulling the *Trentine* Fathers out by the ears. For would we be perswaded to keep to the Fold, and the Shepherd appointed us (be he on the Mountain or in the Planes) to the Shepherd whom God, his Church, and the lawful Presidents thereof have set over us; the Wolves may howl for want of prey, the greedy *Itinerant* return a perfect *Mendicant*, the Seminaries abroad be forced to keep the brood they have hatch'd, and the *Roman Eagle* never more take pleasure to quarry upon our *English* shore: for it was *Micah*'s House, and the High-places afterwards (like places of Separation) that first brought Idolatry into *Israel*; and I am as confident that if it ever be brought into our

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English Churches again, these are the Houses that must dress up the Idol, these the Seminaries that breed the *Shavelin* who will say *Mass* afore it. But the Enditement is fram'd and drawn, come I therefore briefly to prove the particulars of it; and, 806

1. That *Micah*'s House and Separation (though never so near a kin to the Religion of the Sanctuary) is one of the Evils of the Land. Thus it was in our *Micah*'s days: and thus no less in the days of *Gideon*; for (*Chap.* 8. 27.) *He made him an Ephod, and put it in his City (even in Ophra) and all Israel went thither a Whoreing after it.* Now the *Ephod* (as you have heard) was one of the Garments that God had appointed for his own Priests; and his making an *Ephod* denotes, that he was resolved to turn back upon the Tabernacle, and to have a Priest and an House of his own; which was no sooner effected, but (as if they were as naturally given to Faction, as to Lust) all the lascivious Saints and the wanton *Satyrs*, both He's and She's of the City and the Country round, went a Whoreing to it; *But this* (as it there follows) *became a snare* (an evil) *to Gideon and to his house*, and was (as some conceive) the provoking cause why God suffered the Sons of the said *Gideon* to be slain in the self same City, where this *Ephod* had its entertainment. The like we read of *Judah*, *that they did evil in the sight of the Lord*; nay, *they provoked him above all that their Fathers had done, for they built them High-places and Groves* (1 Kings 14. 22.); not contented with the places erected for them (such at that time were the Temple, the Synagogues, the Sanctuaries of the Land) they would have Places of their own, High-places and Groves; where the fault (as I conceive)

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was not, becauſe a Place of Worſhip was erected, for that Land was accounted unclean which had no Sacred place in it (*Joſh.* 22. 19.); nor becauſe they were built on High, for the Temple was ſo, if not the Synagogues too (*Prov.* 8. 2.); nor becauſe near unto or within a Grove, for the Sanctuaries were ſo (*Joſh.* 24. 26.); nor altogether becauſe polluted with Idolatry, for (as *Menochius* obſerves) many of them (thoſe eſpecially in the Land of *Judah*) had little elſe in them but the Service of the Temple. So that the Evil (ſo much cryed out upon) muſt be centred in this, and in this mainly, that they (not God, or their Governors for them, but they) for themſelves built to themſelves places of Worſhip, wherein contrary to the Sanctions and decrees of their guides and Governours they would ſerve the Lord. The next thing to be proved upon them is,

2. That this *Micah*'s Houſe and Worſhip is an Evil to be enquired into by the King, and the Judges of the Land; ſuch an Evil as is fit only for thoſe days when there was no King; and therefore if there be a King in the Land, there ought to be no ſuch Evil there. Thus it is added amongſt many other the good deeds of *Jehoſophat*, and as no ſmall commendation to his Reign, that he took away the High-places and Groves out of *Judah* (2 Chron. 17. 6.); but charged to the account of *Aſa* his Predeceſſor (1 *Kings* 15. 14.) that though *his heart was perfect with the Lord*, and though otherwiſe he did that which was right in the eyes of the Lord, *yet he ſuffered the High-places*, (thoſe Aſſemblies and Meeting-places of Faction, Sedition, Contradiction) to remain in the Land: He otherwiſe did that which was right; intimating that he had done much better and more like a King,

if

if he had put down thoſe ſupernumerary and by-places of worſhip, and reduced the Service of God unto the Temple, which was the place of Gods own chuſing. And doubtleſs if it be an unexceptionable prerogative of the Kings of *England* to have the ſame power from God as the godly Princes in Scripture had (and as our Church aſſerts;) it will inevitably follow, that they muſt have the ſame power to reſtrain and ſuppreſs the irregular conventions of the Land, as the Kings of *Judah* had, theſe being (ſome of them) the very beſt of Kings that the Scripture makes mention of; and upon that account ſo far to be eſteemed from doing evil thereby, or being themſelves irreligious for doing it, or indeed from having it done by others their Judges and Officers, as that God doth highly own and applaud the action, and will one day Crown them (both principal and inſtrument) with a reward for it. The laſt thing proveable upon them is

3. That when no care is taken of this Houſe of *Micah*, or of the Ephod and the Teraphim therein, it is uſually the mother Evil of the Land; the Shore, the Chanel into all which the naſty, loathſome draughts of the Land empty themſelves. Is there any in diſtreſs, in debt, diſcontented? hither (as they did to *David*, hoping to be armed againſt their Soveraign) they all fly: Men ever ready at their Quiver and their Bow, reſolv'd to be gratified with the prey they aim at, or otherwiſe to prey upon their Prince, at leaſt to make Scepters and Crowns ſtoop unto their ambition and humour. *What is the tranſgreſſion of Iſrael* (ſaith the Prophet, *Mic.* 1.5.)? *Is it not Samaria*, the Schiſmatical Temple there? *And what are the high places of Judah, are they not Jeruſalem*,

589 *lem*, the Schismatical houses there? Certainly these were the forges wherein all the Weapons of our late War were form'd; these the Cabals wherein the Leagues, the Covenants, the Associations were fram'd; these the Chappels that Consecrate all Misprisions, Treasons, Conspiracies into holiness to the Lord: the erecting and keeping up of which, was thought a fitting project for rebellious *Jeroboam* (that disgrac'd, disgusted Officer) to keep up the Faction he had raised, *Jeroboam!* that son of *Nebat*, who taught *Israel* to sin: *For* (says he, 1 *Kings* 12. 27.) *if this people go up to do Sacrifice in the house of the Lord, then shall the heart of this people turn again to Rehoboam their* Lawful *King*; *whereupon he made him two Calves* (two Teraphims) and Consecrated Priests thereunto, and said, *it is too much for you to go up unto Jerusalem, behold your gods* (or your house of gods) *O Israel.* Places eminent at home as well as abroad for Faction and Sedition, and upon known record for being enemies to Kings and Princes. You may talk of foreign Seminaries and Jesuitical Societies, and deservedly esteem them the Pests and the bane of the Nation, (Sodalities erected on purpose to confront Kings, disturb peace, and confound Government;) but believe me, a Conventicle at home, or in the City of *Ophra* is as bad; nay considering the Principles they manage (every way as pernicious to Government and to the welfare of the land, as any Jesuits College in the world; *Douay* or St. *Omers* have not been more fatal to us than *Micah*'s house or *Gideon*'s City; I speak not this to excuse the Jesuite or his Faction, but to alarm and caution all good Christians and Subjects againſt such places and persons, and their (as they would have us formidably believe) invincible

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Armado; for be assured, that as long as these are kept up and suffered to be frequented, it will be a thing impossible for us (who live on the top of the Mountain where *Micah* hath his house, or within five miles of the City or Corporation where *Gideon* hath his Ephod, though we study the peace of the Tabernacle and of the Temple never so much) to keep up either Loyalty in our neighbourhood, or Conformity in our Churches. I am not ignorant that there are other enormities whereunto my Text (as afterwards reiterated) bears a relation, and whereupon I might seasonably animadvert; for (*ch.*18.) there is Burglary, Felony, Sacriledge; (*ch.* 19.) there are Riots, Rapes, Adultery, Murder; (*ch.*20.) there is Civil war, a great deal of Bloudshed, Firing of Cities, insufferable depopulation of all that comes to hand; (*ch.*21.) there is Spiriting of Women, enforced and unlawful marriages, (enough for the charge of a Judge, or the Inquest of a Jury;) and all this for want of a Judge to punish and restrain them: But these are matters of daily infliction, it is *Micah* and his house that is most apt to escape and be pitied. And hence you may observe how forward the *Israelites* were to blame, yea, to revenge the outrage committed on the *Levite*'s Concubine, The like (say they) was never seen in *Israel*; nay, they were for the excision of a whole Tribe to expiate it; But as for this *Micah* and his house, no man said a word against it, but passed it over as if it had not been an evil in *Israel*; though as injurious to God, and as prejudicial to Society as any other evil of the land can be, and indeed is the motive why I would have you so earnestly to fix your eye upon it: Nay, I am prone to think, that though you should rout the

whole Confederacy beſides, yet if you let this eſcape (with a Touch me not, for I am holier than thou) there will never be want of work for the Judges, nor the worſt of their Executioners, as long as the world endures. I confeſs their is another ſort of men among us, not altogether of *Micah*'s houſe, but of *Micah*'s principles and acquaintance, perfidious, falſe-hearted Conformiſts; **Men that can gorge themſelves upon the fat of the Altar, and yet for a fuller meal let out their barns to a Conventicle, and their Vicarages to the Preachers of them**; that can with the Apoſtate Apoſtle take the Sop (the maintenance of the Church) from the hands of Chriſt, and yet at the ſame time have it in their hearts to betray him; known by their Liſping to be *Ephramites*; Men that have the *lingua* and holy dialect of *Iſrael*, but withal an accent, a *Sibboleth* and twang of their own; who *BLOOD*-like take to themſelves the Prieſts habit, but upon no other deſign (nor for no other end) than to ſteal away the Crown: Innocent Church-men in ſhew, but downright Penſioners to the Faction; dealing through their Traiterous practices and deceitful behaviour with the poor Church their Mother, as the Prieſt did (*ch.*19.) by his abuſed Concubine, hew her to pieces (limb from limb, bone from bone) and then ſend them to all the Tribes (the ſeveral parties and factions of the land) to make Proteſtants of them. This is alſo an evil in the Land, and if not looked after and reſtrained (how right ſoever it be in ſome mens eyes) they'l ſoon fill *Micah*'s houſe with their neighbourhood, and in a little while more turn Prieſts themſelves unto him. I might be as long winded in the cauſe as one of *Micah*'s Prieſts, but my time and your buſineſs forbids. However You

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You are called hither to see what Evil is done in the Land, be perswaded therefore (I pray you) neither to be *Ignoramus*'s nor *Gallio*'s in the case; alike resolv'd not to see, or not to care for these things. Not as if I would have you to deal by those *Ephramites* of the Mountain, as *Herod* did by the Baptist of the Wilderness, cut off their heads to oblige every idle dancing daughter; much less to think that no atonement (nor settlement) is to be made without the fore-skins of all the *Philistins* of the Land: This looks too much like a *Presbyterian* root and branch, or (what is much the same) an *Independent Wallinfordian* Massacre; A debate! so horrid and barbarous, that it made the very Atheist (who records the story) to quake and tremble. A little severity and rigor (Juridically apply'd) is enough, and most becoming the gentleness, the Candor, the Ingenuity of the Church of *England*; whose Mercies are not Cruel, whose Hands are not Bloody, whose neither Principles nor Temper ever lead further than to Conquest or to Peace; always hating to hew *Agag* to pieces, or to destroy the *Amalekites* (as the *Israelites* were forc'd to do) till not one of them be left alive; never aiming at more than to Humble or to make Tributary; to provide that her Adversaries be modest or tractable, Obedient or submissive, which indeed is the End and design both of Government and Law: and without doubt to blindfold the one, or to cramp the other (when open and notorious malefactors are concern'd) instead of righting you'l injure us; and instead of keeping us in Peace, Love and Unity (as the Law and the Makers thereof design)

593. design) you'l expose us to all the malice and peevishness of a perverse and froward generation. To day made Execrable, and to morrow a Victime; now Condemned, and anon Executed; every way expos'd to insolence and humor, to parties and factions, to violence and oppression, and (in short) to whatsoever seemeth right to them that are resolv'd to do wrong. I have but one word more, and that is to provoke you to a constancy in this your care; That you may not do, as some are observ'd and said to do by the Venemous creatures of the Land where they live; set a day to destroy them, and rid their land of them; which they observe with the greatest strictness and severity imaginable, searching all their holes, destroying all their nests and harbors, and sparing neither young nor old; but if once that day be over, they suffer them ever after freely to encrease and breed; nay, to abide under their very thresholds, and to crawl into their chambers, never after minding nor concerning themselves with them, till the year be out, and the day again return upon them. Sirs! it is not the time of an Assize, a day when you are instigated by a Sermon, or a charge that will destroy this sort of Vermin, or rid our land of their breed; it must be your daily Vigilance and care, otherwise afore the next return, the Nation will be as full, and as much over-run with them as ever it was; and the brood as numerous, as viperous, and as difficult to Master as now it is.

And thus have I shewn you, *That when there is no King in Israel*, nor no Subordinate Magistrate there; or they neither willing nor ready to punish the Offenders in *Israel*, every one will do every thing,

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thing, and all will come to confuſion. Wherefore from thoſe days wherein ſuch evil is done; from the Evil that is done in thoſe days; and from the Curſe and Plague of having no King at all, or none under him to puniſh Offenders in *Iſrael*; let all thoſe who wiſh well to *Sion* (to the Church and the State there) ſay, Now and ever, good Lord deliver us. To whom (Father, Son and Holy Ghoſt; Three perſons, One God;) be aſcribed, all honour, glory, power, and dominion now and for ever, *Amen.*

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KORAH
And His
COMPANY
PROVED
To be the Seminary and Seed-plot
OF
SEDITION and *REBELLION*,
IN A
SERMON
On *Numb.* xxvi. 9.

Preached at the Assizes held at *Bury St. Edmunds*, for the County of *Suffolk*, *July* 27. 1683.

At the request of *THO. WALDEGRAVE*, Esq; High-Sheriff of the said County.
The Lord Chief Baron *Mountague*, and Mr. Serjeant *Holloway*, being Judges there.

By *Nath. Bisbie*, D. D.

LONDON,
Printed for *Walter Kettilby*, 1684.

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NUMBERS xxvi. 9.

This is that Dathan and Abiram, which were famous in the Congregation, who ſtrove againſt Moſes and againſt Aaron in the Company of Korah, when they ſtrove againſt the Lord.

IT hath been obſerved by no inconſiderable, nor unconſidering Man among us, That the firſt Authors and Beginners of the grand Miſchiefs and Diſorders among Men, have been ever as to their Perſons remarkably puniſhed in this Life; and I think I may (without preſumption) add, that as to their Memories they have no leſs been ſtigmatized to Poſterity for ever after. And this eminently appears in the inſtance of the three great Sinners afore us (the firſt Publick Mutineers againſt Kingſhip and Prieſthood that we meet with in the world) *Korah* the Author and Leader, *Dathan* and *Abiram* his Seconds and Followers; the one a diſſatisfied aſpiring *Levite*, the other diſobliged diſguſted *Reubenites*. A ſin perhaps not ſo timely born into the world as ſome other ſins, but every way as luſcious and pleaſing to ſome ſort of Men; nay, as taking and as likely to laſt and to abide in the world as any one ſin, that the Scripture hath any where took notice of, or the great God at any time puni-

599 ſhed: a ſin attended with the greateſt proſecution of vengeance from Heaven, and charged upon the Memories and Names of the Acters thereof with the greateſt and moſt durable marks of infamy. An argument certainly, that how ſweet and palatable, how popular and plauſible a thing ſoever Rebellion and Sedition may ſeem to be, yet they muſt be crimes highly diſpleaſing to Almighty God, ever to be ſhun'd and hated by the Sons of Men as very great Enormities; ſo great and ſo deteſtable, that they are not to be thought on without abhorrence, nor mentioned without diſguſt and diſgrace. We have the whole ſtory of the matter in the Sixteenth of *Numbers*, at the beginning of the thirty eighth Lecture of the Law, which the *Hebrews* entitle *Korah*, becauſe the Mutiny and Rebellion, wherein this *Korah*, *Dathan* and *Abiram* were engaged, is the principal and moſt remarkable matter there treated of. We meet with them again in my Text, then in *Deuteronomy*, then in the *Pſalms*, and ſo on to the Epiſtle of St. *Jude*, but never without their ſin and their puniſhment annexed; God being unwilling that ſuch forward and notorious Malefactors ſhould be had in remembrance without Dirt and Infamy to attend them: that which brings them upon the Stage here, is the muſter that was made for the diſtributing the Land among the *Iſraelites*, whereunto they were now got; a time certainly to take notice of Rebels and of Schiſmaticks in, yea, and of their Poſterity too (if the earth hath not ſwallowed them up, or they repented them of their fathers ſins) leſt too much of the Land be given them, and they put into a capacity to rebel and to mutiny again: in this muſter the preference is given to the Tribe of *Reuben*, the

Firſt-

First-born of *Israel*; and among other the deſcendants thereof *Dathan* and *Abiram* are found; whereupon a ſtop is put, and the muſter not ſuffered to go on, till their Names and Villanies are enrolled for a Sign and Memorial to all after Ages, (to the *Reubenites* from whom they deſcended in particular, to the whole Nation of the *Iſraelites* to whom they belonged in general) thereby hanging them up in *Effigie*, though otherwiſe deſtroyed, and leaving them to be pointed at by all that ſurvive or come after (ſo odious muſt Schiſm and Rebellion for ever be) with a *This is that Dathan and Abiram, who ſtrove againſt Moſes and againſt Aaron in the Company of Korah, when they ſtrove againſt the Lord.* 600

So that my Text ſingles out a ſort of Sinners above all that then were, or ever had been ſinners in *Iſrael*; for we ſhall not find throughout the whole Muſter-Roll beſides, that any one was ſeized upon, or ſo much as Chronicled for his misdeeds, theſe and theſe only (beſides *Nadab* and *Abihu*, Perſons much of the ſame guilt with themſelves) excepted; as being (without doubt) ſinners above others, notoriouſly and eminently ſo; or rather ſuch ſinners that the Earth muſt not bear, nor the Land be divided unto. Pleaſe you upon this ſmall alarm to examin the matter how they come to be ſo culpable; and in order thereunto look we,

1. Into their Crime; *They ſtrove againſt Moſes and againſt Aaron.*

2. Into the ſhame they were thereupon expoſed unto; they were made a ſign, and ſet up for Poſterity to behold, with a *This is that Dathan and Abiram.*

601 I confeſs a charge of this nature is an invidious diſtaſting thing; men though they be actually engaged in rebellion againſt their King, or in Sedition againſt their Prieſts, yet they care not to be ſtared in the face, and call'd Rebels for it. Though of themſelves as bloody as *Cain*, as impoſing as *Nimrod*, as Sanctimoniouſly wicked as *Dathan* and *Abiram*, and altogether as reſolved to follow their ſteps and ways (to the dethroning of *Moſes*, to the unprieſting of *Aaron*); yet the gaping earth is not more horrid and ſcaring than the mouth of the Prieſt when opened upon them; they love to act, but they hate to hear, and though none more deſpicable to them than the Sons of *Aaron* when diſtant, and apart; yet an Army of Banners is not more terrible than the meaneſt of them, when got into his *Ebal*, or begirt with his linnen Ephod, he thunders out his Anathemas and execrations againſt them. Wherefore ſince it is my Task to day (if not to preach) at leaſt to point with my finger, it were folly in me to expect much kinder uſage (provided they be the inflicters) than what the earth and the fire afforded, even to be ſwallowed up and conſumed by them; eſpecially when there are ſo many undevoured *Dathans* and *Abirams* in the land, yea, and ſo many of their ſons too, who, inſtead of repenting them of their fathers ſins, go on in their fathers ways. Hence their Cenſures and their Cenſers: their Cenſures to defame and bely our Perſons; their Cenſers to confront and diſturb our Office: However when the Muſter's made, theſe are to be made a ſign. Look we therefore

1. Into the nature of their Crime; *They ſtrove againſt Moſes and againſt Aaron*; againſt *Moſes* their King,

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King, againſt *Aaron* their Prieſt; perſons nominated and appointed by God himſelf to be their Leaders and Governours; The one as to their concerns in State; The other as to their concerns in Religion, yet at all times envy'd and accounted the worſt of men, no better than *Buchanan*'s wild beaſt, that muſt be hunted down, and at length made a Prey to the Leaders of them, *men famous in the Congregation.* Hitherto (ſay the *Jews*) all Dominion and Government from the very days of *Adam* (to whom it was firſt given) had gone along with the firſt-born; whoſe Priviledges, Pre-eminences, Prerogatives the Law declareth to be very great, in that they were peculiarly given and conſecrated to God, (*Exod.* 22. 29.) were next in honour to their parents, (*Gen.* 49. 3.) had a double portion of their fathers goods, (*Deut.*21.17.) ſucceeded them in the government of the family or kingdom, (2 *Chron.*21.3.) and in the adminiſtration of the Prieſt-hood and ſervice of God, (*Num.*8.17.) Neither was ever any of them (for ought that I can find) diſſeiz'd of that his right, but by ſpecial appointment from God, and only for ſome greater faults, as in the caſe of *Reuben* (from whoſe loins this our *Dathan* and *Abiram* deſcended); but was not to excel, becauſe he went up to his fathers bed (*Gen.* 49. 3,4.). And thus it continued till ſuch time that the *Iſraelites* were to be led out of *Ægypt* by the hands of *Moſes* and *Aaron* (where they had been captives and ſlaves) to be a Nation of themſelves, and to have a land of their own to dwell in; for the better accompliſhment whereof the Government was given by God to *Moſes*, the Prieſthood to *Aaron* and his Sons, adding the whole Tribe of *Levi* to them (whereof this *Korah* was one) to be aiding

to

603 to them in all their miniſtrations (*Num.*8.18.); and this I take to be the firſt occaſion of the Mutiny and Inſurrection here made. However let not private perſons (though as Sacred in their function as *Korah*, as great in their places as *Dathan* and *Abiram*) hereupon preſume to diſpoſe of birth-rights, or diſplace either Mitre or Crown; ſuch things are not to be touch'd, much leſs transferr'd, but by the ſpecial appointment of God. Nay, had *Moſes* and *Aaron* of themſelves attempted the diſlocation and change, and without immediate authority from above, they muſt have made themſelves criminals, and been every way as liable to puniſhment for ſtriving againſt the firſt-born to diſpoſſeſs them of their wonted birth-right, as this *Dathan* and *Abiram* afterwards were, when they ſtrove againſt *Moſes* and againſt *Aaron*, to diſpoſſeſs the firſt of his Diadem, the ſecond of his Ephod, after God had ſo viſibly eſtabliſhed the one and the other upon them: Nothing but heaven (and by a voice of its own, thundring as it did from mount *Sinai*) can make ſuch an undertaking innocent. Wherefore for Subjects to beleaguer and beſet their King, as if like *Moſes* he were fitter to be wrapt up in Bulruſhes and thrown into the Sea, than preſerv'd upon his Throne; for them to Combine and Conſpire not only againſt his Servants (to ſtone and abuſe them) but againſt his Heir to ſeize his Inheritance and deprive him of his Birth-right, with a *Come, This is the heir, let us kill him, and take the inheritance to our ſelves*; for them over and above, not only to defie and ſupplant the High-Prieſt and his Sons, but the whole Tribe of *Levi* (howbeit they have reconciled themſelves by their after Zeal) as if they were ſtill to endure the firſt curſe, and to be *divided*

vided a new in Jacob, and ſcattered afreſh in Iſrael; doubtleſs it muſt be a ſin ſo tranſcendently ſinful and provoking to God (who hath ſet them up and owns them) that both his Heaven and his Earth muſt be too hot, the one to bear, the other to receive them. Nay, what can ſuch ſinners expect, ſince they have been ſo induſtrious to divide the Earth, and make Schiſms among the inhabitants thereof, but that the Earth in return ſhould divide and open upon them? what can they hope for but as they have been the Incendiaries among men, and ſet the Earth on fire (ever delighting like ſo many *Salamanders* to dwell in the flames) but that they ſhould live and die in the ſaid flames? why ſhould not their Periſhings as well as their Gainſayings be the ſame with *Korahs*? or why ſhould they not down to the Gulph with *Dathan* and *Abiram*, when (whilſt living) they would have no Tents but theirs? ſuch another Criminal we read of (*Mark* 15. 7.) *who for the Inſurrection by him made, and the Murder thereupon committed* was caſt into Priſon and bound for Execution, and yet you ſhall find that when it was moved by *Pilate* whether *Jeſus* or He ſhould ſuffer, the People as one (well wiſhers all to the proceedings of the man) cried out, *not Barabbas but Jeſus*: and I am very apt to think, that if it were left unto the People ſtill to give their Vogue who are the ſinners of the Day (ſo poiſoned have they been of late) that it would not be *Dathan* nor *Abiram*, no nor any of the Sons of *Korah* (all, and every one of them God wot are Holy, *Ignoramusly* Holy) but *Moſes* and *Aaron* (Gods King and Gods Prieſt) that would be brought in for Guilty. However that we may be throughly informed and acquainted with the na-

605 ture of the Crime (an Horrid Traiterous Conſpiracy, it ſeems, it was) look we,

1. Into the Perſons engaged therein;
2. Into the Motives that induced them to it;
3. Into the Judgment paſſed upon the Action.

1. Into the Perſons engaged, which were *Dathan* and *Abiram*; the only perſons nam'd as being the Ringleaders and Generals of the Faction, and probably more fully ſet and reſolved to go on with the Mutiny and Inſurrection they had made, than many others that were ſeduc'd and decoyed into the quarrel: for I find *Korah* and his *Company* ſubmitting to a Peaceable debate with *Moſes*, though it ended not ſo (*Numb.* 16. 8.); and whereas *On the Son of Peleth took men*, no leſs than others (*Numb.* 16. 1.) yet we hear of him no more, probably deſiſting upon what *Moſes* had ſaid in the caſe; but as for this *Dathan* and *Abiram* they would no ſuch thing, *We will not come up* (ſay they, *verſe* 12.) reſolving to ſtand to their Arms, and to keep both their Poſt and Party; Men under Solemn Covenants and Engagements never to yield whatever others might do; inſomuch that henceforward no *Moſes* and *Aaron*, or no *Dathan* and *Abiram*; no Sons of *Amram*, or no Sons of *Eliab*. Two only named, and yet the Faction Great and Prevalent! Conſider we therefore,

1. Their Quality,
2. Their Confederates and Party.

1. Their Quality, they were *famous in the Congregation*; ſaid (*Numb.* 16. 2.) to be *Princes of the Aſſembly*,

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Assembly, and Men of renown: Primores & Senatores, *States-men and Senators*, called to the *Parliament* or Great Council of the Nation; from their Place therein said to be *Princes of the Assembly*, and from the Bustle and Stir they there made, to be *Men famous in the Congregation, Men of renown*: אַנְשֵׁי שֵׁם Men of Honourable Note and Name, like those Giants (those mighty Men of Old) who having got power into their hands, turned Apostates from God, and fell upon others with Violence and Oppression, exercising an unlimited Tyranny over all that would be under or less Princes than themselves. One of the *Assembly* speaking of them says, that they were men of Note and Fame both for Parentage and Parts, but grown Notorious and Infamous for the abuse of them, through an Impious Conspiracy and Rebellion; it being almost impossible to be Men of Name (Popular and Cried up States-men, the Demagogues and Demigods of the *Mobile*) but in some measure or other to be given and addicted to Mutiny and Faction. Some mistake this *Assembly* for the Sanedrim wherein the Seventy sat to assist *Moses* in his matters of Judicature; but altogether against reason, in regard they consisted but of Seventy in Number (*Numb.* 11. 16.); whereas the *Assembly* before us had many Hundreds in it; no less than Two Hundred and Fifty of them took part with our *Dathan* and *Abiram*, and probably as many (if not more) might adhere to, and go along with *Moses* their King; (for it is not to be supposed, that all of them like the Apostate Angels should quit their Loyalty and fall together; or like the mighty Men afore spoken of become Giants in a day) a Proof, that it was the National Senate made up (as *Abulensis* and

607 others averr) of all the Governours and Heads of the People throughout the whole Nation of the *Iſraelites*. Howbeit if ſuch do Apoſtatize and decline, turn Mutineers and Rebells, make or eſpouſe a Faction, its a Thouſand to one but (like *Lucifer*) they draw a Train (a great part of the Congregation) after them; the truth whereof *England* ſufficiently knows, having been once quite ſhatter'd and undone, and ſithence almoſt broken to pieces again by ſuch Factious Unruly Senators, *Princes of her Aſſembly, Men of renown.* However I do not find that the Cauſe was ever the better, or the more favoured for ſuch Senators being in it; nay, in all probability it ſped the worſe; for whereas *Moſes* had hitherto overlooked *Korah* and his *Conventicles* (pitying their ſimplicity, and ſeemingly indulging their miſtaken Zeal, as if their Separation had been Conſcience not Deſign) He no ſooner hears of the perverſion of his Senators, and how the *Conventicle* influenced the *Aſſembly*, but he immediately calls for Vengeance, and God executes it; deeming it high time to put a ſtop to both (by making examples of ſome, even of ſome of the very *Princes of the Aſſembly*) leſt Church and State, Prieſthood and Government, Religion and Commonwealth be ruined and fall together. The Apoſtle ſpeaking but of one unruly Member, in the body Natural, the Tongue, ſaith (*James* 3. 6.) that if it be not reſtrained, *it will ſet the whole courſe of nature* (the whole wheel of affairs) into combuſtion; and what then (do you think) will become of the body Politick, if Two Hundred and Fifty of them be let alone? eſpecially when to every Tongue there are Two Hundred Hands, and in every Hand a Granado. Conſider we, 2. Their

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2. Their Confederates and Party, It was *in the Company of Korah; This is that Dathan and Abiram, who ſtrove againſt Moſes and againſt Aaron in the Company of Korah.* There muſt (it ſeems) be an *Aſſembly* of *Divines* to ſanctifie Rebellion, as well as an Aſſembly of Princes to carry it on; *Korah and his Company* to Preach and to Pray, as well as *Dathan* and *Abiram* to Fight; State Deſigners can never proſper, if there be not Church Revolters; *Come now I pray thee* (ſaith *Balak* to the Prophet *Balaam*) *and curſe me this People, for they are too mighty for me, and peradventure I ſhall prevail.* It was upon this deſign that *Korah* firſt went out, (*Korah* the principal and prime Incendiary who inflam'd the reſt) for it is ſaid of him (*Numb.* 16. 1.) *that he took men,* that is, (according to the *Chaldee* Tranſlation) That he ſeparated and withdrew himſelf aloof and apart from the reſt of the Congregation, taking along with him ſuch as were as ready as himſelf to caſt off the Prieſthood and Miniſtration of *Aaron,* and to have *Meetings* and *Conventicles* of and by themſelves; ſaid therefore for ever after, to be of the *Company of Korah.* Whither having once got them, then (according to the *Septuagint*'s Tranſlation) ἐλάλησε, He Preached unto them; took them by his Seditious Diſcourſes and Sermons, filling their Ears with noiſe and clamor, their Hearts with fears and jealouſies, their Souls with Religious fury and Enthuſiaſtical madneſs, till he had fitted them for what ever the Ringleaders of the Faction ſhould prompt them to. To this Company of Men the diſcontented *Reubenites* at length joyned themſelves, as knowing that if a Crown be to be won, or a Birthright regain'd,

609 regain'd, the ſeparated *Levites* muſt be aiding and aſſiſting to them in it: enough certainly to make both *Moſes* and *Aaron* to beware, leſt by conniving too long at *Korah*, *Dathan* and *Abiram* (thoſe State Engineers) give rout unto them both. However he took, and he took, till he had took ſome of the chief Princes of the Land; no leſs than Two Hundred and Fifty of them that were within the walls of the Senate, *Princes of the Aſſembly* (Numb. 16. 2.), more (as it may be preſumed) infinitely more, in and among the Families and Tribes whom they repreſented, and for whom they ſerved; queſtionleſs being *Men of renown* and name, they could not be without a Faction to cry them up, and (if need were) to follow them: neither indeed durſt they have been ſo bold and daring, in the very *Aſſembly*, where *Moſes* himſelf ſat, had they not had, and been ſecured of an intereſt ſuitable to their ambition and deſigns. However I cannot but remark, that they were all (every one of them) of the Company of *Korah*; Men addicted to Separation and Faction, having Tents, *Conventicles*, *Levites* of their own, in oppoſition to *Aaron*, the Tabernacle, and the Prieſthood of God. And therefore you ſhall find, that though the Cenſer and the burning of incenſe properly belonged to the Prieſt and to his Office (2 *Chron.* 26. 18.); yet there was not one of thoſe Factious Princes but had a Cenſer belonging to him, Two hundred and fifty Cenſers, for the Two hundred and fifty Princes: (*Numb.* 16. 18.); and I am apt to think, that if ever a Rebellion be kindled again in our *Iſrael*, it muſt be by ſuch Separatiſts, and through the Fire of their Cenſers. Its certain, that the only Mutineers here mentioned (the Apoſta-

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tized *Levites* excepted) were the disgusted *Reubenites*, whose Tribe was situated next unto the *Kohathites* (of whose family this *Korah* was) as they were lodg'd about, and surrounded the Tabernacle, (*Num.* 2.10.) and thereby influenced by those conventions of theirs to be of their party and faction. And I dare say, if there be a Rebel, or one that wishes well to rebellion in *England*, he is to be met with-in, or upon the borders of such Tents and places. For my part, were I, for a tribute upon me, to bring forth one or more of them to my King, I would go but to the next Conventicle, and the man that I saw first come out, should be he that I would seize upon, as knowing that if he be found in the Company, he must have the gainsayings of *Korah*, and wish well to the Tents of *Dathan* and *Abiram*. And so we pass from the persons engaged in the mutiny unto

2. The Motives that induc'd them to it; which were either
   1. Secret and concealed, and not so much as mentioned by them in the fray, or
   2. Divulg'd, and made the common argument and pretence.

1. Secret and conceal'd, which (for ought that I can find) was their ambition and discontent; inwardly repining at the grandeur of *Moses* and *Aaron*, and fretting at their own disappointments, looking on themselves (through, and by reason of that establishment) as for ever lost touching all future hopes of greatness. Now this *Korah* was of himself Cousin German to *Moses* and *Aaron*, the eldest son of *Izhar*, brother

611 brother to *Amram* their father (*Exod.*6.18.); A *Levite* of the family of the *Kohathites*, to whom belonged the charge of the moſt holy things within the Sanctuary, and the chiefeſt place next unto *Aaron* and his Prieſts about it (*Num.*3.19.31.), which one would have thought might have been preferment enough for the man: But becauſe the firſt-born of *Izhar*, and moreover Couſin German to *Moſes* and *Aaron*, who then had the power and the government in their hands, he thought his birth-right and blood might have been better conſider'd, at leaſt ſo far forth as not to have had himſelf and his family thruſt down for ever into the rank and claſs of ordinary petty *Levites*; much leſs to have *Elizaphan* the ſon of the youngeſt family of the *Kohathites*, made Prince over the ſons of *Kohath*, even over this very *Korah* who was of the elder houſe, and himſelf in the *interim* neglected (*Num.*3.10.): all which put together raiſed his indignation and ſpleen, and ſet him firſt againſt his King, and then againſt his Prieſt (who ſhould not have degraded, if they had not preferr'd him) and was the firſt occaſion (as the Rabbins ſay) that caus'd him to take men. Of the like nature was the diſguſt that *Dathan* and *Abiram* had taken; for they were of the poſterity of *Reuben*, (*Num.*16.1.) *who was the firſt-born of Iſrael* (*Gen.*49.3.), *but foraſmuch as he defiled his fathers bed, his birth-right was given from him*, (1 *Chron.*5.1.), that is to ſay, the Government to *Moſes*, the Prieſthood to *Aaron*, the double portion to *Joſeph*; all loſt in *Reuben*: but by his ſons ſought to be recovered, which was the occaſion alſo of their taking men, and joyning themſelves with *Korah*; hoping by him and his Company, to re-enſtate themſelves and their poſterity

posterity into that Power and dignity (that Empire, Priesthood, Estate) that originally and of old belong'd unto them. And I am apt to think, that if all after-Mutinyings and Rebellions were look'd into, (yea, that of this very day) the like disappointments, disgusts, degradations would be found at the bottom of them all. But Rebellion hath always a mask and vizard, a *Samuel*'s mantle to cover its ugliness; Look we therefore

2. Into the reason pretended, and spread abroad to draw in the populacy after them; which was Usurpation in *Aaron*, Tyranny and breach of trust in *Moses*: the popular and usual pretence that hunts down government, and gives birth and encouragement to all manner of anti-regal, anti-priestly factions; and perhaps hath caused more Properties to be alter'd, more Birth-rights to be lost, more Liberties to be invaded, more Religion to be defaced, yea, and more Arbitrariness and Tyranny to be set up and exercised in the world, than any one thing else besides. Hence says *Korah* to *Aaron* in behalf of himself and his Company, *you take too much upon you, seeing all the congregation is holy, and the Lord is among them* (*Num.*16.3.); and hence again, *Dathan* and *Abiram* with their company in reference to *Moses*, *Is it a small thing that thou hast brought us out of a land that floweth with milk and honey, to kill us in the wilderness, unless thou make thy self Altogether a Prince over us*, a Prince absolute and uncontrolable (*Num.* 16.13.), which if either of them be your design, (of you *Aaron* to appropriate the Priesthood, or of you *Moses* to engross the Government to your selves) then farefall *Pharaoh* and his Kingdom; may *Ægypt*

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have us before *Canaan*, the land of thraldom before the land of promiſe; if we muſt be ſlaves and tyrannized over, then to our furnaces again, where we had Patriarchs to govern us, and Prieſts of our own to rule us; whiere as we were ſlaves to others, we were Princes our ſelves. And how of late did the like, but falſe, pretenſions prevail with, and befool us? whither did the out-cries of an Arbitrary Government, of a proud and uſurping Prieſthood hurry us? As for the Church, her Beauty was defaced to have her Purity reſtored; they prophan'd her Temples, plunder'd her Revenues, deſtroy'd her Diſcipline, poiſoned her Proſelytes with a thouſand follies and phrenſies (call'd indeed New Lights, but the black Enthuſiaſms of the Prince of darkneſs) and all to reform her; ſo they murdered the beſt of Kings for the good of Subjects; wrung the Scepter out of his hand, and tore the Crown from his head to make him a great and a glorious Prince; ſo were we ſlaves to our own ſlaves, a company of *Taguroons* hired with our purſes to command our perſons, and whatever elſe was ours; many were no better than Servants, and Priſoners in their own homes, than Tenents and Farmers to their own eſtates, and this to preſerve the Rights and Liberties of the good People of *England*, the right forſooth of Plundering, Oppreſſing, Murdering. But for my part I wonder, that the good people of *England* did not all as one man riſe up in rage, and ſtone thoſe notorious impudent Impoſtors, who ſo long abuſed their credulity, cheating them of their goods, and inthralling their perſons, and (as much as in them lay) damning their Souls; I wonder (I ſay) that the *Engliſh* Nation ſhould be ſo diſpirited and creſt-faln (as like *Izzachars* Aſs).

Aſs) to be daily loaden with blows and burdens, and tamely to couch under them; that they ſhould be ſo ſtupid and inſenſible, of ſuch intolerable wrongs, and oppreſſions; but more, that any of us all (after ſuch ſad and woful Tragedies acted) ſhould be for the Furnace and Thraldom of *Ægypt* again; ever any more doat upon the holineſs of the Party, or the ſweet Song that the *Syren* makes. And ſo having conſidered the Motives, that induced them to the Conſpiracy, look we into,

3. The Judgment paſſed upon it, *This is that Dathan and Abiram, who ſtrove againſt Moſes and againſt Aaron, when they ſtrove againſt the Lord*; in ſhew no more than a ſtriving againſt them, but by interpretation, and in guilt, a *ſtriving againſt the Lord.* The iniquity whereof appears,

1. In that it was a ſtriving againſt his right and power, to make an eſtabliſhment among them; as if the ſetting up of *Moſes* and *Aaron* over them (the one in the Government, the other in the Prieſthood) had been an invaſion upon the peoples right, and not in the power of any, no, not of the great God himſelf to do it: which oppoſition (in as much as it was againſt the decrees of Heaven) is ſaid (in my Text) *to be a ſtriving againſt the Lord*, and (*Numb.* 16. 11.) to be *a gathering together againſt the Lord.* Thus when the people grew weary of *Samuel*, and threw off his Government, ſaith God in the caſe, *They have not rejected thee, but they have rejected me* (1 Sam. 8. 7.), intimating, that the Government, in whoſe hands ſo ever regularly it be, is ſtill Gods; and that the ſtriving againſt, or oppoſing

posing of them that have it, is a striving against and opposing of him; and will as severely and surely be punished, as if it were acted, or designed against his very Person and Throne. The like our blessed Saviour declares concerning his Ministers, *He that heareth you, heareth me; and he that despiseth you, despiseth me* (Luke 10. 16.); intimating, that he that casts off, or rises up against his Priest, doth in effect cast off, and rise up against God, whose Priest he is, and whose Priesthood he exercises. And indeed it is not for Subjects to trouble themselves about their Governours, whether Sacred or Civil, farther than to see that they be Gods off-spring, and are sent by him; the rest of their work is to obey and follow, yea, and with as much readiness, regard, veneration (if God be with them) as if the very Gods themselves were come down from Heaven among them. Now that *Moses* was thus appointed (for we have spoken of *Aaron* before) is plain from the Commission given him, which was first sealed (*Exod.* 3. 10.), afterwards ratified and confirm'd unto him (*Exod.* 4.) by a power to work Miracles, for the convincing gainsayers, which was fully done, by turning his Rod into a Serpent, and back into a Rod again; by making his hand Leprous, and then clearing it of that Leprosie; by causing the water in the River to become blood upon the ground; though had there been neither Commission at first, nor ratification afterwards, yet the works he had done, and the mighty deliverances, he had wrought for them (that especially of raising them into a Nation by themselves, when they were, and had been slaves to others) might have caused not only all the Tribes and Families, but all the first-born of *Israel*,

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to have ſurrendred their birth-rights, and become Subjects to him. The Government (thus transferr'd) was afterwards by a gift of the like nature, ſetled upon *Joſhua*, then upon the *Judges*, and then upon *Kings*, and at length appropriated, and entail'd, upon the Deſcendants and Line of *David* (2 Sam. 7. 12.) which ſhews, that whatever alteration God is pleaſed to make, he is always pleaſed, with the thing called Succeſſion; for he ſetled his Prieſthood in it, afterwards the Government, and from thence never made nor ſuffered a deviation; and in truth is a moſt evident and plain demonſtration, that if God entails, none but God muſt cut off; and that every ſtriving afterwards againſt it, is *a ſtriving againſt the Lord.*

2. This *ſtriving againſt Moſes and Aaron* appears to be a *ſtriving againſt the Lord*, in that it was proſecuted againſt his declared reſolution to defend the eſtabliſhment he had made. One ſhould have thought, had they not been a Rebellious gainſaying People indeed (a People, who like the Sons of *Zeruiah* were reſolved to be too hard for Government, and to die every one of them in the cauſe, rather than to give out) that the fire which broke out to conſume ſome of them, and the earth that opened its mouth to devour others of them, ſhould have enlightned the eyes, and ſtopt the mouths of all the ſurvivers of them from all after Murmurings. But no ſooner is the puniſhment over and they ſafe, but they grow as Mutinous as ever, enter upon new conſultations and freſh complaints; and thereupon gather themſelves the ſecond time together; and are a ſecond time puniſhed; a Plague from Heaven

devouring

devouring no leſs than *Fourteen thouſand and ſeven hundred* of them (*verſe* 49.); neither ſtay they here (ſo hard is it to put a ſtop to Faction), but unleſs a Miracle be further wrought for the particular vindication of *Aaron* and his Prieſts, they'l die on, and ſtand the other and the other judgment; which in the laſt place was finiſhed and effected in the budding and bloſſoming of *Aarons* Rod, amidſt the Rods of the ſeveral Tribes of *Iſrael* (laid by it) to confront and prove it; and becauſe it did ſo, (the other remaining ſapleſs and dry) it became a token againſt the Rebels, and ſo their Murmurings ended (*Numb.* 17.10.). And I am apt to think, that if ever a Mutiny or Rebellion be to be taken away, it muſt be by the budding and bloſſoming of *Aarons* Rod; for it was by *Korah* that the Faction began, and by his Company that it was carried on; and therefore by the Rule of contraries, it muſt be by *Aaron* and his Prieſts defeated. Hence ſaith God to *Moſes* (when he would have declined his office for want of an Aſſiſtant) *Is not Aaron the Levite thy brother? I know he can ſpeak well, and he ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of a God* (Exod. 4. 16.) intimating, that if *Moſes* do but interpoſe, and by his Authority protect *Aaron*, to keep him ſafe in his Office and Duty that the Faction diſturb him not; *Aaron* and his Prieſts will do the like for *Moſes*, by Preaching up the Doctrine of Obedience, and upon all occaſions ſhewing the People, that they muſt *be ſubject to Principalities and Powers*, or elſe *purchaſe to themſelves Damnation*, and be thrown for ever, after *Dathan* and *Abiram* into the Fiery *Aſſociation* of Rebells. My Prayer therefore ſhall be, that the Rod (which hath been ſo long taken from *Aaron*, may be reſtored

to

to him again; and when restored) that it may for ever blossom and bud, and fill the face of the world with fruit; and then I doubt not, but (as it happened to the *Israelites*, so) it will be to the Inhabitants of *England*, a lasting token against Rebels, and their Murmurings thereby be quite taken away. And so we pass from their Crime,

2. To their Punishment; *This is that Dathan and Abiram who strove against Moses and against Aaron*; and who for their so striving (as in the succeeding verse) *were sent quick to destruction*, and thereby made a Spectacle and sign to all after Ages. To this judgment the Prophet hath reference, when praying against his enemies, he saith, *Let them go down to Hell* (Psalm 55. 15.); *Now these things were our examples* (saith the Apostle) *and were written for our admonition*; that we remembring what was done by and upon these sinners here, may take care of doing and becoming like them: every one of them (by the Sign and Spectacle they are made) Preaching this Lession to all that come after, Τὶς εἰς ἐμὲ ὁράων εὐσεβὴς ἔστω, Let every one that looks up unto me (be he a *Levite* as was *Korah*; a *Layman* as were *Dathan* and *Abiram*; *famous* or infamous *in the Congregation*) for ever beware of being Seditious against their Priests, or of being Rebels against their Prince, lest *the earth open*, and *the fire* in like manner *consume them*. But passing by the punishment which seized upon their Persons, look we only at present (as much more proper to our purpose) to what happened to their Names and Posterity; a Consideration perhaps no less influential with some, to deter from the sins than the former. And in order hereunto remark we,

1. That

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1. That Sedition and Rebellion, are two ſuch ſins, that they deſervedly ſtain the memory of the engagers in them with perpetual Infamy, and diſgrace; their Names muſt never after be mentioned without their Crimes; their Eſcutcheons muſt have their blot, their Arms a bar, their greatneſs an allay; ſomething or other to make them infamous, for having once been famous. *This, this is that Dathan and Abiram!* *This* by way of contempt and diſgrace; *This* whom all Records muſt ſtigmatize, all *Chronicles* defame, all good men loath; *This* who if but caſually nam'd, muſt be ſpat at, ſpoke againſt, and made odious to Poſterity, for the crimes they have been guilty of. The like may every way be obſerved of *Jeroboam*, who for turning Rebel to his Lawful Soveraign, and for renouncing and caſting off the Prieſthood, and Service of the Temple, to become a King himſelf. And to have Service, and Prieſts of his own, (ſins ſcarce ever forgiven, but never in *Hiſtory* to be forgotten) is ſaid *to have taught Iſrael to ſin*; and for his ſo doing can never after be mentioned (though often and often in Scripture nam'd) without a record of that his wickedneſs affixt, with a *This is that Jeroboam the ſon of Nebat, who taught Iſrael to ſin.* Cuſtomary it was among the *Jews*, at the naming the name of *Haman*, to beat their fiſts upon the *Planchers* where they were, as if it had been upon *Haman*'s head; not willing that ſuch an enemy to Religion, and one that had deſerved ſo ill of it, ſhould have a naming among them, without a blow at the ſame time (if poſſible) to brain him. *Now the reſt of the Acts of Zimri, and his Treaſon that he wrought, are they not written*

written in the Chronicles of the Kings of Iſrael (1 *Kin.* 16. 20.); ſuch ſort of ſinners muſt not off the ſtage and have their memories preſerved, unleſs it be to keep up their wickedneſs, and therewith their puniſhments, for an admonition to us that we be not in our generations like unto them. And wherefore then is it, O Son of *Dathan*! that thou canſt glory in thine or thy fathers ſhame? That thou canſt boaſt of the mutinies thou haſt made, of the battels thou haſt been engaged in, of the murders thou haſt therein committed? Doſt thou think that thoſe arms (thoſe Spears, which hang up as Trophies by thee of thy wickedneſs) do, or can give luſtre to thy name, or add any merit to thy family? Nay, canſt thou imagine, that thoſe ſinners upon whom the tower of *Siloam* fell, or rather thoſe ſinners whoſe limbs are yet upon the Tower, were ſinners above all other men? I tell you nay, *but except you repent, ye ſhall all likewiſe periſh.* Remark we

2. That Sedition and Rebelion are two ſuch ſins, that God uſually puniſheth unto the third and fourth generation, unleſs by their poſterity they be repented of. Here you ſhall find the whole family of *Dathan* and *Abiram* to be cut off; they and all that appertain'd unto them, *their wives, and their ſons, and their little children,* (*Num.*16.27.) Inſomuch that when the land was to be divided among the reſpective families of *Iſrael*, there was not one of the families either of *Dathan* or *Abiram* to be found (*Num.*26.); which ſhews, that they all dyed with, for, or under their fathers ſins. Nay, look into the next Chapter, and you ſhall find the daughters of *Zelophehad* (though

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their father was dead) pleading for his inheritance, and using this for an argument why they should not be overlook'd nor pass'd by in the division, because though dead, yet he dyed in his own sin and not in the company with *Dathan* and *Abiram*; *Our father dyed in the wilderness, and he was not in the company of Korah, but dyed in his own sin* (*v.*3.); intimating, that if he had been guilty of the Treason, or had been in the Conspiaacy with those Traitors and Rebels, his name had worthily been struck out of the genealogy, and his posterity justly disinherited, and made objects of scorn, contempt and poverty to all after ages. The sons indeed of *Korah* either were not ingag'd in, or at least repented them of their fathers sin; and therefore it is said (in the *verse* save one succeeding my Text) *that the children of Korah dyed not*: nay, they not only surviv'd the desolation, but they kept their office in *Israel*; for their genealogy is reckoned, their posterity appointed by *David* to be Singers in the house of the Lord, they had many Psalms dedicated to them, of them came *Samuel* the Prophet, and *Heman* who with his offspring were singers (1 *Chron.*6.); and I dare say there is no man living who wisheth well either to *Moses* or to *Aaron*, that envies theirs or any other man's reconciliation or preferment. We know, and we desire that the sons integrity may expiate for their fathers sedition, and their after Loyalty for all former Rebellions; *there is joy in heaven* (as our Saviour telleth us) *over one sinner that repenteth*, and our trouble rather is, that there are not more, as great an appearance of them as ever march'd against their King, or quarrel'd their Priests: I should then turn my

my Sword into a Plough-ſhare, my Steleteuticks into Euges, my reproofs into Pæans; I would bleſs the day, and enter it not into my Rubrick (that perhaps may ſeem too bloody) but into my Calendar (which hath its *atros* as well as *albos dies*) that ever I ſaw ſuch a reformation; and inſtead of rearing up gibbets with *Haman*, I would venture my life with *Heſter* (were my intereſt like hers) to lead ſuch *Mordecaies* to the King: but ſince I ſee, that the dog returns unto his vomit, and that not only the *parents have eaten ſowre grapes, but that their childrens teeth are ſet on edge by them*, I hope it will not be amiſs to call unto ſuch to repent leſt the tower of *Siloam* fall alſo upon them, and they likewiſe periſh in the gainſaying of *Korah*. For my part, had I been the ſon of a *Korah*, of a *Dathan* or *Abiram*, and had not repented me of my fathers ſins, yea, and given a ſufficient demonſtration to the world of that my repentance, I ſhould dream of nothing but of murdered Biſhops and of martyr'd Kings, of *Whitehal* Scaffolds and of *Edghill* fights; *Cromwel* and *Bradſhaw* in their blood and armour would be all I ſhould ſee; Certainly the moſt miſerable Caitiff whom the earth hath not as yet ſwallowed, or whoſe limbs the juſtice of God hath not exalted to be a ſpectacle to Angels and men; I ſhould fanſie every corps I touch, would bleed; every grave I tread upon, would cry out like *Abel*'s againſt me; I ſhould conclude an hoſt of Loyaliſts and Churchmen always behind me, chaceing me to the judgment-ſeat to give an account of my actions; but how others do or can harden themſelves, unleſs they be their fathers own ſons in principles as in blood, I know not, may perhaps pity, but (I am

afraid) never reform. And yet verily there is a generation of men in the world who need none of this repentance; who have been neither enemies to their King nor oppoſers of their Prieſts; who in the heat of the mutiny have been neither Schiſmaticks with *Korah*, nor Rebels with *Dathan*; but *fidi Achates*, truſty and Loyal Subjects; good old *Barzillai's*, who are feign (God knows) to be content with their *olim meminiſſe*, their wounds and ſcars, and dy'd garments from *Bozrah*; the ſervices they have done, and the ſufferings they have undergone; yea, and others who following their fathers ſteps, have fought with beaſts at *Epheſus*, ventur'd at the dens of Lyons, ſtood the ſhock of Schiſmatical envy and Democratical fury; and whenever the records be ſearch'd, I wiſh their names and their merits may not be overlook'd. But and if this be that *Dathan* and *Abiram*, or if theſe be the ſons of that *Dathan* and *Abiram*, whoſe names are to be branded to all poſterity for their Schiſmatical rebellious doings, what ought to be done to thoſe that have been thus faithful and loyal, valiant and ſerviceable, ever ſtriving againſt the ſtrivers, and (as need requir'd) reſiſting the reſiſters unto blood? Verily, Silver and Gold I have none, but what I have, give I heartily unto you; may the bleſſing therefore of *Aaron* and of his rod fall upon you, and follow you; may the King of *Jeſhurun* (whoſe Champions and worthies you have been) with his oyl and his fatneſs reward you, and (when the day of account comes) may you never be found Rebels to your God, more than you have been unto your King. Remark we

3. That

3. That Sedition and Rebellion are two ſuch ſins that will deſtroy the whole fabrick of Government though never ſo well rear'd, and run it eftſoon into confuſion and ſlavery, if not timely and carefully prevented. They'l divide the houſe, and if the houſe be divided, truth it ſelf will tell us, that it cannot ſtand. Humanity will turn into cruelty, nature and friendſhip into Faction and fury; to kill one another will be called valour, to diſobey the King accounted loyalty; plain robbery and oppreſſion the beſt of zeal and Religion; the Sword (the bloody, heedleſs, devouring Sword) the only *Lord Chief Juſtice* of the Land. We ſhall ſoon ſee an overthrow of all order and Law, a confuſion in our duties both to God and man, and a Kingdom (which for its pleaſure may be a *Paradiſe*, for its Light a *Goſhen*, for its plenty a *Canaan*) chang'd into a *Chaos*, a worſer *Chaos* than that which the world came out of; for a word put an end to that (*God ſpake, and the world was made*, Pſalm 38. 9.); nay, *God divided the light from the darkneſs, and he called the light day, and the darkneſs he called night, and the Evening and the Morning were the firſt Day*: (Gen. 1. 5.) But if theſe take place, Evening and Morning will be both alike, we may know their beginning, but never their ending; darkneſs and horror of darkneſs! till we our ſelves (if we be not careful) fall thereby into the pit of darkneſs. Wherefore let me perſwade you (you who are this day to number the people, and to view the ſeveral inheritances among us, that there be no Mutineer nor Rebel in our Tribes or families.)

To

To be careful and jealous in that your enquiry, that none ſuch paſs your Tribunal; much leſs go off from you with Ceremony and Complement (too cuſtomary a thing with ſome) as if you were lovers of their Nation, and would build them Synagogues. It is not their being an holy Congregation that will make them (when they are Seditious) Holy; neither will your puniſhing them be a ſlaying the people of the Lord. We live (you ſee) in an age full of Sedition and Conſpiracy, where neither our *Moſes* can well keep his Crown upon his head, nor our *Aaron* his Ephod upon his breaſt; the Seditious *Levite* on one hand, the Rebellious *Reubenite* on the other, are ſo induſtriouſly concern'd in the undermining and ſupplanting them both, that if heaven interpoſe not to defend the one and to root out the other, both *Moſes* and *Aaron*, Prieſthood and Government muſt ſink and fall together. Wherefore to your reſpective Stations and Charge; and know

1. That *Dathans* Conſpiracy is ſtill on foot in the land, alive and alive like to be. The Cauſe (ſaith one of our late Regicides) lies in the boſom of Chriſt, and as ſure as Chriſt aroſe, the Cauſe will riſe again: I believe (ſaith another of them, no leſs Prophet than the former) that at long running there is not a man that fears the Lord, will have any reaſon to be ſorrowful for engaging in the Cauſe; for though the Lord hath been pleaſed to let it be as it were the Sun-ſetting for a night, yet it will certainly ariſe next Morning very glo-

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riouſly again. Neither was it (for ought that I cand find) ever thorowly brow-beaten, or hiſs'd off the ſtage; Theſe (ſaith the publiſhers of their death) all dy'd in the Faith; Saints who through Faith of the Goſpel have entered into reſt. Nay, who of the Company of them (eſpecially if they were famous either in the Aſſembly or in the Congregation) ever went unto their graves (from that day to this) without an Herſe full of Scripture Scutcheons, and Religious Labels? The memory of the Juſt is bleſſed, precious in the ſight of the Lord is the death of his Saints; enough to give credit to the worſt of Cauſes, and to draw all the Saints of the land after them: And yet (with horror be it ſpoken) ſome of them have had their bowels burnt alive, and went down into the earth like *Dathan*; others of them liv'd and dy'd in the company of *Korah*, and never repented them of their ſins though ſtained with the blood of the beſt of Kings, and the devouteſt of Prelates. Shall I re-mind you of what one of the *Korathites* ſtill living hath ſaid of himſelf? That he hath often ſearched into his heart whether he did lawfully engage in the late War againſt the King, or did well to encourage ſo many thouſands to it, and that he cannot as yet ſee that he was miſtaken in the Cauſe, neither dares he repent of it, nor forbear to do the ſame if it were to do again. And yet this man lives and repents him not; nay, hath his Company with him ſtill, to whom he preaches Sedition as of old, and with whom thouſands of the *Dathanites* and *Abiramites* of the land do Confederate; whereby you may ſee the ſtubborn-

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ness and hopes of the Faction, and how the good *Old Cause* will go on, if God by his judgments, and the Magistrate by his care and severity prevent it not. Awake and know,

2. That the Cause not only lives, but there are multitudes in the Land, ready fixt and prepar'd to carry it on: dissatisfied *Reubenites*, who for their own, or their fathers sins have lost their offices, their honours, their birth-rights; and perhaps not a few of them neither even among the very Senators of the Land, who (by their having been there) gather hopes to recover the greatness they have lost; at least to make themselves too great ever after to be crushed, or degraded again. But lodge they where they will, I will be bold to say, they are all of the Company of *Korah*, frequenters of his Tents, or lovers of his Company; let but his Conventions be searched, and you will find them all; *for of this sort are they which creep into houses* (2 Tim. 3. 6.). However of such pernicious influence they have been, that it will be difficult to say whether the Barrels of Powder once under the Senate, or the *Conventicles* afterwards adjoyning, have been the most fitted and adapted to blow it up; or indeed whether *Faux* with his Dark Lanthorn and his Match in his hand, or these with their *New lights* and their white and black Caps on their heads, are the most likely to do the mischief; pardon the expression, but assuredly I my self in my days of Curiosity, have heard such dangerous Positions, such Fiery conclusions, such Flambeau Divinity vented in those Assemblies, that I never read nor met with the like

in

in *Bellarmin*, *Mariana*, *Reynolds*, nor the worſt of *Jeſuits*. Let the Pillar then ſtand for a laſting Monument, to inſtruct all that paſs by where the Fire (that conſumed the City and impoveriſhed the Nation) firſt began; but there are and have been of late ſo many incendiaries (Firers of the City and Country) for I look upon every *Conventicler* to be one, that if a Column were to be erected at every place where the Nation hath been enflam'd, we ſhould not have Purſe nor Piety enough to erect them. *Habent & Veſpæ favos*, It ſeems Waſps as well as Bees have got their hives; but if they be ſuffered to breed, and to plant new Colonies, the Hony of the Land will ſoon be eaten up, and the Bees that ſhould gather new deſtroy'd. Wherefore awake, awake, you *Sampſons* of the Age, (you men of Loyalty and of ſtrength) and know that the *Philiſtins are upon you*; think not that to Addreſs your ſelves to your King, to Congratulate his late preſervation is Loyalty enough; the better way in theſe times of Conſpiracy to expreſs it, will be to Addreſs your ſelves unto his buſineſs; to ſeize the Tents of *Dathan*, and to ſcatter the *Company* of *Korah*: for aſſuredly, if *Korah* hath his *Company*, *Dathan* will have his, and it ſhall not be long ere both of them *take Men*. May the God therefore of Peace, *who ſtilleth the raging of the Sea, and the madneſs of the People*, whoſe is the Kingdom and the Power, and who ſent his Son *to reconcile the world unto himſelf*, and each one therein unto the other, make us all *to be of one mind and of one tongue; and through the aſſiſtance of his holy Spirit, to live in the true faith and fear of God, in humble Obedience to our King, in*

629 *brotherly love and Charity one to another*, that there may be no more Schisms nor Conspiracies among us, but that we may (all and every one of us) *obey them that have the rule over us, and submit our selves to them who watch for our souls.* To whom three Persons, one God, be ascribed all Honour, Glory, Power, Adoration now and for ever. *Amen.*

FINIS.

Books Printed for *Walter Kettilby*, at the *Biſhop's* Head in St. *Pauls Church-yard.*

Proſecution no *Perſecution*: or the difference between Suffering for diſobedience and Faction, and ſuffering for Righteouſneſs, and Chriſt's ſake; in a Sermon preached at *Bury* St. *Edmunds* in *Suffolk*, being the time of the General *Aſſizes* there held.

The *Modern Phariſees*: or a Sermon ſhewing the Principles of the preſent *Jeſuites*, and *Puritans*, to be of the ſame evil influence with the ancient *Phariſees*; and equally vexatious and deſtructive to *Government*. Both by *Nath. Bisbie*, D. D.

Mr Milbourn's *Samaritaniſm* Revived: A Sermon preached on the Ninth of *September*, being the day appointed for a ſolemn Thankſgiving, for the Diſcovery of the late *Horrid Plot* againſt his Majeſties Perſon and Government.

Mr *Payne*, Of the unlawfulneſs of ſtretching forth the hand to Reſiſt or Murder Princes, with the principal caſes about Reſiſtance conſidered, in Two Sermons: the firſt preached upon the laſt *Thirtieth* of *January*; the other upon the day of Thankſgiving, for the Deliverance of the King and Kingdom from the late Treaſonable Conſpiracy.

Ahitophel's Policy Defeated: a Sermon preached on the Ninth of *September*, being the day appointed by his Majeſty for a Publick Thankſgiving, for his and the Kingdoms great Deliverence from the late Treaſonable Conſpiracy.

Mr *Payne's* Sermon. *Learning* and *Knowledge*, recommended to the *Scholars* of *Brentwood* School in *Eſſex*; Preached at their firſt Feaſt *June* 29. 1682. Publiſhed at the earneſt deſire of the Stewards.